THE

Author of the *Lawful Prejudices*

AGAINST

An incorporating UNION with *England*, Defended.

IN ANSWER

To a Pamphlet Entituled, *The Dissenters in* England *Vindicated*, from some *Reflexions*, in a late Pamphlet Entituled;

Lawful Prejudices &c.

Edinburgh Printed in the year 1707.

BRITISH MUSEUM

The Author of the LAWFUL *PREJUDICES, againſt the UNION, defended, againſt the attack of* D. F.

THE Author of the *Lawful Prejudices*, among many other things he had advanced againſt the *Union*, produc'd this one, That *Scots Presbytery* wanted that Security it ought to have, when we are to be united with *England*: and among many other proofs of this laſt, this is brought, that we cannot truſt the *Presbyterians* of *England*, becauſe all, or moſt of them declare for a moderate *Epiſcopacy*; and for proof thereof, he made mention of the offer that the *Presbyterians* made to King *Charles* at *Breda*, and after his Reſtauration: He likeways gives ſeveral other ſtrokes of their picture, That they generally were of *Baxterian* principles, which *D. F.* himſelf will own them to be. And they ſubſcribe the 37*th* Article (for this is none of the Articles excepted in their Subſcription) which runs thus "The Kings Majeſty hath 'the chief power in this Realm of *England*, and other his Dominions, 'unto whom the chief Government of all Eſtates of this Realm whether they be Eccleſiaſtical or Civil, in all cauſes, doth appertain, 'and is not, nor ought to be ſubject to any Foraign Juriſdiction. Theſe two laſt parts of their Character he thought beſt to paſs by, without defending them from that heavy charge; likeways very wiſely takes no notice of the two Arguments the Author advanced, to prove them to be for the lawfulneſs of *Epiſcopacy*. The Author

of the Prejudices does also charge the Presbyterian dissenters with countenancing the dispensing power, in Addresses of Thanksgiving to K. James for his *Indulgence*; upon this comes forth an *Answer to the Lawful Prejudices*, Entituled *the Dissenters in* England *vindicated*, &c. which my Friendship with the Author of the *Prejudices*, obliges me to answer: And in doing it; I shall 1*st* make some general Remarks upon the Vindication. 2*dly* give a direct Answer to the argumentative part thereof.

The 1*st* Remark is; The Authors great indiscretion, which is the general strain of his whole Pamphlet: he calls the *Lawful Prejudices*, an out of season *Piece*, a piece of *Indigesture*, and that the 'Composer has acted a new *Scene* without Wisdom, Charity or Justice '& is driven *by, Heaven knows what influence* out of his Element (this 'his appeal to Heaven hath an Air of profaneness) making 'all his steps equally irregular, and proceeding from a confusion of 'Thoughts: he frequently charges the Author of the *Prejudices*, with advancing Untruths, and concludes his Rudeness, with saying, 'the Authors Arguments are abruptly brought together: And when he is thus treating the Author, he says, he will keep the Rules of Decency and good manners, and preserve Respect, yea all imaginable Respect to the Author in his person and character.

My 2*d* Remark is: The Author of the Vindication is either unfaithful, or unable for the Province he hath undertaken; and the Business, he says, he hath applied himself to in *Scotland*, which is to remove *National Prejudices* against the *Union*, to which, tho' he owns himself called by the Title of the Paper he attempts to answer; yet he leaves the whole Paper (which is a Cluster of *Prejudices*) untouched, save two Lines with a Quotation, at which he nibbles, and this his partial attack, he says, 'is not upon the account of the argument, or the 'performance, but yet all impartial Readers will see, that his forsaking his Province, and declining the Work, to which he owns he was called, doth proceed from a full conviction and consciousness of his utter inability for so hard a Task.

My 3*d* Remark is; the Author wants that justice and ingenuity which are the necessarie qualities of a fair arguer; for he contradicts his adversarie in many places & denys what was on sure foundations

dations advanced, without ever answering the Authors arguments, or giving the least reason of his denyal. This want of Candor is evident to any person who will be pleased to cast his eyes upon what the Author of the prejudices hath said, in his *4th. 5th. 6th.* pages, concerning the breach of our National engagements, and on what he hath advanced concerning the Sacramental Test, in the last two pages of his paper, and if on the other hand, he will look to D. F's. reply to these Paragraphs.

My *4th.* Remark is, The reasoning part of his paper carries but a small proportion to the whole: for he is gone half way and more through his paper, before he comes to answer the Author, which is at the foot of the *4th* page. This makes his Pamphlet look like a rickettie Child, with a big Head and small Body, or to a long Avenue, which engageth our hopes of a prospect of a stately Palace, yet lands us on a nastie Cottage. Tho' I do not therefore think my self obliged to follow the Author in his useless and long preface, which ingrosseth his first 4pages, yet least he reckon himself too much neglected, I shall touch at a few things in his *3d* & *4th* pages. In the *2d 3d 4th 5th* Paragraphs of P. *3d*, he thus argues: 'A Reverend *English* 'Dissenting Minister Preached lately in the Church of the *Gray-* 'Friers, therefore, sayes he, the ministry of the Church of *Scotland* 'esteemed the *Engl.* Presbyterians as *Orthodox:* & now that the Mini- 'sters of *Scotland* trust to the Presbyterian dissenters of *England* in Sa- 'creds, they may do it in Civils. And further runs out in a *Flux-de-bouche.* If any man should offer at a Grave answer to such reasoning, he would expose himself to Laughter, and bring in question his Judgement and discretion. For certainly the Author's *Ergo* never had its birth in the Schools, but one consideration, which makes his *Ergo* more singularly famous, is this: The worthie and truly Reverend Brother, who was imployed to preach in the *Gray Friers*, is to my certain Knowledge, a Gentleman born in *Scotland*, and trained up in *Scotland* by his Parents in the strickest Presbyterian way, & so perswaded of the truth of, and confirmed in, the Presbyterian Principles, that he suffered all extremities, Save death it self, in his firm adherence to them; the Torment of *Thumikins*, the Ignominie of the *stocks*, the hazard of his life by an Indictment, & when that succeeded not, he was at length sent to 'the

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West Indies and sold there as a Slave. Now *D. F.* thinks this a good Argument; A true Born Son of the Church of *Scotland*, preached a Sermon, in *Edinburgh*, at the Invitation of another *R. B. Ergo* the Ministers of *Scotland* esteem the dissenting Presbyters in *England* as *Orthodox*, and trust them in Sacreds, and should in Civils. E're I part with this paragraph, I must take notice of two great blunders, thro' his ignorance of the verie terms of Divinity, he is guiltie of: In the 8, 9, 10, lines of *p.* 3*d* he contradistinguisheth preaching of the Gospel from ordinances; as if it were not an ordinance it self. Again he calls a passing invitation from one brother to another, to preach for him a Single Sermon, an admission of the invited brother to the function and right to the Sacred office. This is unrival'd boldness in Speaking of things he is altogether ignorant of.

Thro' the rest of *p.* 3*d.* he challengeth Trust from us to the *Presbyterians* of *England*. But what the Author of the *Prejudices* hath advanced before, & what I shall afterward here confirm, concerning their principles of C. Government, exempt us from paying them that Tribute of confidence: I only must observe, that he hath thrown in a Bill of *Exclusion* for all Dissenters, save *Presbyterians*, having any share in our Trust. In *p.* 4*th.* there is nothing worthie of our notice, save a passionate perswasive (not inforced by Argument) to the *Presbyterians* of both Nations, for a mutual confidence in one another; Here I shall take occasion to declare my profound respects to that venerable Society, of the *Presbyterian* Ministers in *England*, & chearfully to owne, that there have been, and are among them, many eminent both for Learning and probity, and who for their Non complyance with the *Engl.* Ceremonies, have been great Sufferers, & I shall likewise freely confess, that their mistakes about the lawfulness of *Episcopacy* have not the half of the killing aggravations, which the same Errour in a *Scots* Presbyterian Minister would have, But *M: D. F.* must be guilty of the greatest uncharitableness, in first charging the half of the Presbyterians of *Scotland* with being Episcopal, without the least insinuation of proof, yea in spite of uncontested Evidences to the contrair: Namely the Ministers Declarations, First when licenced, then when ordained, and likeways by signing the *Formula*: Behold the weakness and malice of *D: F:* and his inconsistency with himself, he en-

veighs

veighs bitterly against the Author of the *prejudices* for want of Charity, tho' he gave evident Documents of what he advanced concerning the *presbyterian* Dissenters in *England*, and yet himself chargeth the half of the *presbyterians* of *Scotland* as *Episcopal*, not only without, but in the very face of proof; and all this after a very serious Lecture of the great Evil and Mischief of *presbyterians* creating and entertaining jealousies of one another. At last he comes to his Business, in the last paragraph of *p.* 4*th*, where he charges him with slander, for saying, That the *Engl. presbyterian* Divines offered to submit to *Episcopacy*, and for clearing up of the Slander, he proposes to the Author of the *prejudices* six Questions, all which I shall distinctly answer.

Q. 1*st*, What this *Episcopacy* was to which they offer to submit, and whether the Author of the *prejudices*, be not as much a *Bishop* as any *English prelate* would then have been, abating the Title of Lord? To his second part of the *Question*, I answer in the Negative: And as to the first part thereof, I say, it was an Episcopacy opposit unto, and distinct from Presbyterian parity, and an Encroachment on the presbyters power. My Reasons are these: In *Baxters* Life, published from his own Manuscript by *Matthew Sylvester*, beginning at *p.* 232, we have this account. In the year 1660. The presbyterian Ministers met at *Sion* College, and agreed upon proposals to be given to K. *Charles* 2*d*, concerning what Church Government they could own and consent with, in order to an accommodation with the *English* Bishops. They offer besides other Proposals, to go in to Bishop *Usher's* Model, which, among other things, makes the Bishop or his *Suffragans*, being present, and presiding at the *Diocesan Court*, a necessary part of the Constitution. This Model likeways allows of *Arch-Bishops*, who beside the Title of Lord, had certainly more power than an ordinar *Presbyter*. *p.* 167, *Presbyterian Ministers* in their Petition to the King declare, That the Model of Government, proposed by them to him, (which the King *p.* 248 owns was a yielding to the Extents of *Episcopacy*) did most firmly establish the *Episcopal power*, a power, they say, greater than Bishop *Hall* and others of that Judgment did require, who were only for a fixed president for Life. Mark that the Ministers tell his *Majesty*, That whereas Bishop *Hall* and many

others

others were only for *profaſia*, they were for a degree of power beyond that, and *p.* 234, they find fault with theſe four things only in the *Engliſh Hierarchy*, 1*ſt* The too vaſt extent of the *Biſhops Dioceſs*, 2*do*, Their deputing ſecular perſons to the adminiſtration of Truſt in matters of Spiritual Cognizance. 3*dly*, They except againſt the *Biſhops* aſſuming to himſelf the ſole power of Ordination and Juriſdiction (if any man pleaſe to read the Hiſtory, and the compend by *Calamy*, they will find, that the *Miniſters* make the Biſhop *ſine quo non* in Ordination and Juriſdiction.) 4*to*, They complain, That ſome of the Biſhops exerciſed an arbitrary power. Now 'tis known to all who have any acquaintance with the controverſie of Church Government, that tho' theſe four Evils were removed, there is a good meaſure of power left to Biſhops above that of a Preſbyter. *p.* 230, they refuſe not *Dioceſians*, ſo they will nor arrogat to themſelves the *ſole* command.

The Authors 2*d* Queſt. is, *Whether the Biſhops themſelves did not reject the Preſbyterian Miniſters propoſals for that reaſon, that they reduced them all to Preſbyters?* I anſwer in the Negative, for the contrary is juſt now proven, that ſuch a propoſal was never made by the *Miniſters* as would reduce a *Biſhop* to a *Preſbyter*. 2. In *Baxter*'s Hiſtory, or any where elſe, we read not of any ſuch motion, and 'tis a groundleſs aſſertion of the Author to ſhun the force of the *Argument*.

His 3d Queſt is, *Whether ſome of the greateſt Divines of the Church of Engl. have not inſulted Diſſenters on that head, that their pretended Submiſſion was a plot againſt Epiſcopacy it ſelf? Anſw.* Here are a great many Blunders, 1*ſt*. According to his way of arguing in *par.* 2. *p.* 6 I ask him, whether he thinks this ſuſpition & Jealouſie concerning the diſſenters is well founded? if he does, he makes a ſtrange repreſentation of the worthie Miniſters, as perſons guiltie of the groſſeſt hypocriſie and fraud, telling us their Submiſſion given in to the King was a meer ſham, and only pretended. (2*dly*) in offering a Submiſſion to a Government, with a deſign to overthrow it: but on the other hand, if he does not give Credit to the Jealouſie, but takes it to be a falſe ſlander, then it makes nothing to his purpoſe. Another Blunder is, He makes in his 1*ſt* Queſt. the Epiſcopacy they offer to Submit to, the ſame with the power of, & Government by preſbyters, abating

abating only the title of Lord, & yet here in this 3*d* Question he makes it to be a formal Episcopacy distinct from Presbyterie, against which some suspected they were plotting; sure had it been the Episcopacy in the first Question which is Presbyterie, no man in his right wits could have suspected their plotting against it. I bring the affair shortly to this *Dilemma* called by some *a Hose-net*. The Episcopacy they offerd to submit to was an Episcopacy opposit unto and inconsistent with Presbyterie, or not; if it was opposit then I have my design, if it was not, how could *Divines* and the greatest of divines in the Church of *England*, yea how could any man imagine, they were plotting against it? Before I leave this 3*d* Question, I must make one remark more. The Author is good at shifting hands; according as it will serve a turn: For when he would vindicat the *English* dissenters from the charge of being Episcopal, then he quots, as persons of great authoritie the Divines of the Church of *Engl.* but on an other occasion the tables are turned, and in the Test of the Church of *Englands* loyalty and Honesty, and in the Preface to *jure Divino*, they are branded by him as Traitours and Knaves: And to speak in his own dialect he insults them for their pretended submission to the absolute despotick and irresistable power of the Supream Magistrat, with a design to overthrow him.

Q 4. Next 'whether all those several Gentlemen, who the Author 'of the *Prejudices* says did submit, did not at last reject Episcopacy, 'refuse a complyance, particularly on account of re-ordination, and 'the Oath of induction, and lose their livings, on that Article? *Ans.* I do not read in all *Calamys* Abridgement of *Baxters* life nor any where else, that these Ministers did at last reject Episcopacy, but the true Cause, of their Nonconformity and Ejection, were their refusing a complyance with five things required in the Act of Uniformity. Which were, first their taking Re-ordination. And 2*dly*. They must declare their unfeigned assent and consent to all, and every thing contained, and prescribed in, & by the Book of *Common-Prayer* and administration of the Sacraments, & other rites and Ceremonies of the Church of *England*, together with the *Psalter*, and the form and manner of making, ordaining & consecrating of Bishops, Priests and Deacons, &c. To which was superadded, an equivalent subscription. 3*tio* They must take the Oath of Canonical obedience: which

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doth oblige them to approve of all that is in the Canons, 4*to* they must abjure the *Solemn League and Covenant*. 5*to* They must also abjure the taking up of Armes, upon any pretence whatsoever, against the King or any Commissionated by him. Now 'tis plain that a Person may not only Judge *Prelacie, Formally* so called, as opposit to *Presbitery*, to be lawful. But likewise to be of *Divine Right* and yet refuse complyance with the Church of *England* upon these terms, if we consider only these two things. 1*st*. That the said terms contained a vast number of things, which a *Jure Divino* Prelatist can not digest, till he hath intirely debauched his Conscience, by Swallowing a gross Mass of impious superstitions. 2*do* We must know that all these things were strictly injoyned without any thing to qualifie or soften them, or room for a Dispensation: So that if any man scrupled but one Single point, and could have complyed with all the rest, he was as certainly ejected, as if he had Scrupled all: now from all this 'tis evident, that the non-complyance of miniers with these terms, was no proof of their being Presbyterians or of their rejecting of *Episcopacy* as an unlawfull Constitution.

2. 5th, Whether had they complyed in his Terms, it Reflects 'on the whole Body, and how he can qualifie himself to say, that 'some people give the *Presbyterians* in *England* this Character, 'without acknowledging it was an injury to them: since nothing 'can be more unjust, than to charge a body of Men for the errour of a 'few? *Ans. Calamy* in the preface to the Abridgement p. 17. answers an Objection made by a high Church-man. The Objection is this, Can it be reckoned as a thing indifferent to an *Episcopal Church* to have it questioned, whether *Episcopacy* be a lawful institution or not? *Calamy*, answers in defence of the ejected & present Non-conforming Ministers thus: 'Possibly by lawful, he may mean, Divine institution 'if so, he may find a new Sect of dissenters from him and his fraternity even in his own Church, but as a humane prudential institution, many dissenters might and do allow *Diocesan* Episcopacy lawfull, provided it were so temper'd, as not to destroy the pastoral power. But he goes on 'Nor (sayeth he) was the lawfulness of Submission to this *Diocesan* Episcopacy as stated in King *Charles* his declaration for Ecclesiastical affairs, questioned by the Commissioners at the *Savoy*, as he cannot but know. *Thus far* Calamy. Q. 6*th*.

Q. 6th 'Whether the Presbyterians in *England* are not as far from 'sinful complyances, or leaning towards Episcopacy *Now* as the Pres-'byterians in *Scotland*? *Answ.* No, for *Calamy* tells us, P. 653. 'Upon 'the Dissenters getting an Act of K. *W*'s Parliament for Liberty of 'Conscience, they were easie & thankfull; tho many of them would 'have been glad to have been taken into the National establishment; 'Some hopes of which were still left them. Observe they are not only for the Hierarchy, but longing & hoping for a comprehension.

I shall put an end to this affair, by adding two or three instances concerning Presbyterian Ministers Judgment about the lawfulness of Episcopacy. *Baxter* in the History of his life, *P.* 278, thus speaketh concerning the Ministers both in the City of *London* and who came from the Countrey, who made their propolals to King *Charles*, of concurring with the *English* Prelacie. 'Leave it, saith he, on record to 'posterity that to the best of my knowledge the Presbyterian Cause 'was never spoken for, nor did the Presbyterian Ministers petition 'for it, nor did speak for any thing proper to Presbytery. Again D. *Owen* spoke thus to a worthie Lord of this Nation, a person of intire Credit, & from conscience a firm friend to the Presbyterian interest: 'Tho' you may think me uncharitable, yet I shall say, were the 'Presbyterian Ministers of *England* living in *Scotland*, the most 'of them would conform with *Scots* Episcopacy, because (added the Dr.) the *English* ceremonies are the reasons of their Nonconformity. This I had from that Lords own mouth, as I have expressed it. This last account receives some confirmation from a Paper I have by me Entituled *Reasons for an Union betwixt the Church and the Dissenters*, his Words are 'If three or four things were taken away or 'left *ad libitum*, that several thousands would conform and be very 'good Sons of the Church *Hodge Treat. 3d p. 54. Saith* I have formerly shew'd in the second Treatise, that a Lasting Continuance of the *Scots* Presbyterian Ecclesiastick Settlement, seems most contradictory to Humane Probabilities, from these Reasons, *He goes on thus*, That all the Friends thereof in *England*, who are depended upon, do own, and have openly declared themselves for Episcopal Government, understood generally with no other qualification or distinction, but that of its being Moderate, which cannot but include the *Scots* Episcopacy, which hath still been more moderate, than

the most moderate in *England*, ever since the Reformation.

Lastly, The Antiepiscopal Prelatick Ministers in *Scotland*, who offered to joyn the *English* dissenters, were kindly received and incouraged, and got *Meeting-houses*. Several of these same persons have declared to my self since they returned to *Scotland*, That they are for the lawfulness of Episcopacy. Now having done with the greatest part of my Work, I shall superadd a very weighty but melancholy Consideration, That all the *English* dissenters, as far as I know, set up for a Toleration to the dissenters in *Scotland*: Now without all doubt these will use their influence and interest with the *British* Parliament & the Government, for establishing Toleration in *Scotland*, which will be the source and fountain of innumerable mischiefs.

I come shortly to defend the other part of the Character the Author of the *Prejudices* gives the Presbyterian Dissenters for their Addresses of Thanks to King *James* for his Indulgence, which I shall do by giving a short Reply to D. *F*'s Reasonings. What he advances in the 3*d*. 4*th*. 5*th*. 6*th* Paragraphs of *p*. 6*th*. amounts to this, 'When the Author of the *Prejudices* charges the Dissenters indefinitely, he must understand the generality of them. But his ignorance of Logick is the cause of his false reasoning here; For 'tis a certain Rule in the Schools, that an indefinite proposition in a matter contingent, is equivalent to a particular: So that he had not been warranted to speak in these indefinite terms, if any considerable number of the Dissenters were guilty of the Crime they were charged with, and that it was so, I prove full from D. *F*'s own Words in the 8*th* parag. of *p*. 6*th*. where he thus speaketh, 'That many of the Dissenters were ignorantly drawn on to thank the King for what was the effect of an illegal dispensing power, viz. in granting a Toleration, is acknowledged. So that the Author of the *Prejudices* is not concerned about the proportion of the addressing Dissenters to the Non-addressing: yet when he says that addressers were not one of twenty to the Non-addressers, I doubt either his Information or his Candour: for the Marquess of *Halifax* in a Letter to a Dissenter upon occasion of K. *Js*. Declaration of *Indulgence*, does only shew what Dissenters in general were, as D. *F*. quarrels in the Author of the *Prejudices*, but likeways tells us, That

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the Addresses did flee abroad every Week: Yea all that the Author of the *Prejudices* speaks on the Business, is only mentioning a Quotation of M. *H.* Letter, and therefore ushers it in with a *Some say*. The Letter is to be seen among *Halifax*'s Works, and it is sufficient for serving the Authors Design of dissuading our giving trust to Dissenters, that the Quotation carries a great appearance of truth in it: I must likeways observe, that *D. F.* is very vacillant and often changes Sides: in answer to the Charge, sometimes he tells us, the Dissenters were decoyed into the Business, and deceived, for which they have repented since, and that others, whom *p.* 7th he calls honest dissenters, rejected the proposal of addressing with contempt, yet in the same *p.* he is at great pains to purge the Addressers of all Crime: His Words are 'The *Author* of the *Prejudices* is mistaken in his charging the dissenters, unless he make it 'appear, that any of these *Addresses* recognized the Kings Right 'of dispensing with the *Laws*. Strange arguing! is not the thanking of him for an *Indulgence*, which is a manifest Violation of, & breaking in upon the *Laws* by a dispensing power, is not this a thanking him for the dispensing with the *Laws* and a true, real recognizing the Kings dispensing power, and a countenancing and supporting the same, which gives a Blow to all Laws: which is all the Quotation charges the Dissenters with: But 'tis absurd to say the Addressers were innocent, without they formally recognize K. *Ja.* Right of dispensing with the Laws, But *D. F.* goes on, 'They thank him 'for Liberty of Conscience, which had been withheld from them by 'an unjust & illegal Persecution. But tho 'twas manifestly unjust, how can it be called illegal when there were manifest Laws enacting it? which laws K. *Ja.* did break by vertue of his Royal Prerogative. And so illegal was the *Indulgence*, that *D. F.* a few Lines before calls the thanking him for the same, an illegal proceeding: But if the Persecution was illegal (as he saith) then the giving *Indulgence* and Liberty of *Conscience*, was a legal act, than which nothing was ever advanced by the highest prerogative-man in favours of a despotick power. This is indeed to set up the Law of prerogative above the Laws of the Land, which doth sapp the foundations of and unhinge all Government. His *Simile* from ones thanking a man for restoring him his Right, which was by another invaded

vaded, will not do his Business, for at this rate, when a mans property is invaded by a vvrongful Sentence of a legal Court, D. F. would allovv and defend, a mans restoring to him his property by the meer dint of Force in spite of the Sentence, and likevvays would commend the injureds thanking the other for an Encroachment upon the Lavvs. *Obj. Giving them the Liberty was an act of Justice*, Anſ. But no man is authoriz'd to dispense *Justice*, when he overturns and destroy the *Laws* in doing it.

All he talks of afterward of the reserved designs of the K. is wholly excentrick, & deserves no answer. His last answer is Recrimination, the sum whereof is. 'Some Presb. Ministers of *Scotland* did 'likewise address the King upon the same score, and it were hard 'to charge the whole Church of *Scotland* for this thing. I Answer. there were but 8 Ministers who signed that Address and which they did not only without but against the advice of their brethren. For which they were Censur'd & got an Authoritative Rebuke from the general meeting of the Ministrie at *Edinb*: and the signers were of these Presbyterians, who always joyned with the Episcopals, in their Congregational worship. Besides, I must acquaint the Author with something, I presume, he is a stranger to, that the King had by our law an Ecclesiastick Supremacy whereby he was authorized to change the Government of this Church at his pleasure: now the addressers thought that *a fortiori* he had a legal power to give a liberty to the Presbyterian partie.

If M. *D. F.* shal give a Reply to this Paper, the only Favour I desire of him, is to go first to the University, and learn the Art of close Reasoning: for I sincerely declare (without Bias or Resentment) he overmatcheth all Men I ever knew (*excepting* S. *R. L.*) in running down solid Argument with a croud of Words that are nothing to the purpose, & distant the whole length of the *Heavens* from the merit of the Cause. And if he go on hectoring and bullying it out with an air of unaccountable Assurance; I shall never think it worth my while to give him a Return: He may after this say any thing for me: I shall conclude with a Remark a Gentleman made, by casting a passing Glance on the *5th* & *6th* Lines of the last Page of *D. F's 6th* Essay. This D. F. said he, is a Stranger to the most known parts of the BIBLE, for he quotes as the *Apostles* Words,

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I have many things to say, but you cannot bear them now; which are Christ's Words. It were very diverting for any to read in *pages* 16 and 17 of his 4th Essay, his long bitter & empty invectives against Mr. *Hodge* for a mistake in matter of Fact, and to apply all to himself for his own Errour *here*.

APPENDIX.

1*mo*, WHereas 'tis reported, that the Author of the *lawful prejudices* has bought up many of his own *Books*, and that he hath disown'd what he had there advanced; This is to acquaint the Reader, That 'tis all slander, and that the Author of the *Prejudices* is fully convinc'd of the Truth of all he hath wrote, and still adhereth to it, and resolves to do so.

2*do*, I must likewise tell the Reader, That the two Books I have frequently quoted, Namely *Baxters* Life publish'd by *Sylvester*, and the Compend printed by *Calamy*, are of unquestion'd Authority with all the *Presbyterian* Dissenters in *England*.

3*tio*, M. *D. F.* in his 6*th* Essay, just now published *p.* 20*th*, speaking of our Ancestours taking the *National Oaths* and *Covenants*, of the Obligation their taking of them lays on us, their Posterity, hath these Words, "That they having eaten these sowre Grapes, our "Teeth are set on edge by them, that by no Shift, Evasion, Subter-"fuge, or whatever Contrivance, we can be cleared of the Bond. If the generality of the *English Presbyterians* be of the same Sentiments with him, we have still greater reason of distrusting them.

4*to*, I expect that M. *D. F.* will not give any direct or clos Answer, but instead thereof, will fly out in a rhetorical invective against this Paper, calling it unseasonable, useless, and very prejudicial to the common interest: But if there were no more to dissuade

our confidence in the *English* Diſſenters, This one Reaſon is ſufficient, that they will imploy all their intereſt with the *Britiſh Parliament*, for a legal Toleration to the *Prelatiſts* and ſeveral other diſſenters in *Scotland*.

5*to* I have been Solicited by ſome influenced by M. D. F. to give no anſwer to his Pamphlet, but I think my ſelf obliged on many Scores, to vindicat the Author of the *Prejudices*, from the heavy accuſations of uttering Falſehood and Slander againſt a Society of Grave and Reverend Perſons.

6*to* I ſhall give the Reader a little taſte of Mr. ....'s Temper in a letter ſent to me unſubſcribed, he ſays, 'he will riſe up in Judgment 'againſt me, & if I will not ſuppreſs my Defence of the Author of the '*Lawful Prejudices*, I am on the brink of eternal diſhonour & by leaping in, will Murther my reputation. And he concludes with this Prayer, 'May God of his Mercy and tenderneſs bring all the evil upon 'your own head, and not let thouſands of Innocents ſuffer for the un'accountable ſtubbornneſs of one.

FINIS.

7 AP 62

ERRATA.

Page. 4. *l* 19 *For*, for all diſſenters, *Read* againſt all diſſenters
Page 8 *l* 17 *for* ſ miniers *in ſome Copies read* of Miniſters.